TIRUPATI

A GUIDE FOR THE PILGRIMAGE TO TIRUMALAI SRI VENKATESWARA

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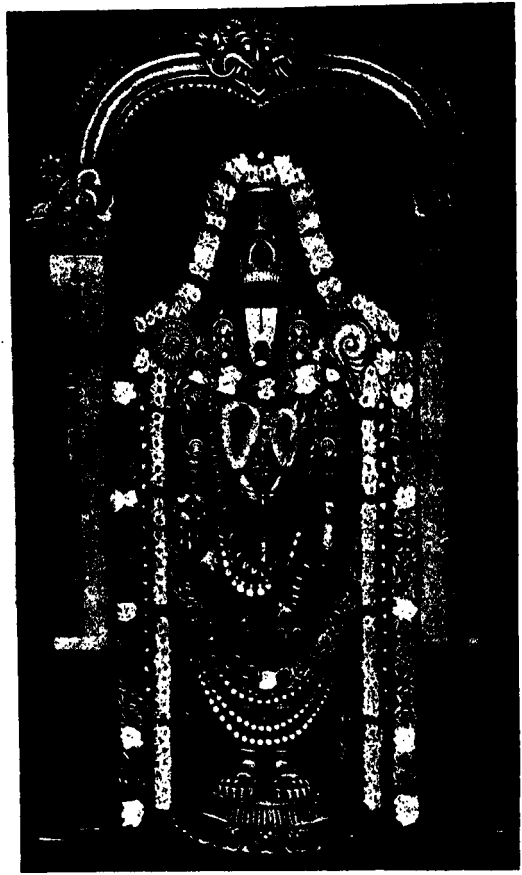

THE LORD OF THE SEVEN HILLS OF TIRUPATI

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TIRUPATI

I

TIRUPATI AND TIRUMALAI

Tirupati (known as Sripadapura in Sanskrit) is a Municipal town, with a population of about 20,000 and an area of about one and a half square miles, lying at the foot of a picturesque range of hills in the Eastern Ghats, known as a Seshachala. It can be easily identified from a distance by its shape resembling a hooded serpent. At nights, the electric lights along the flight of steps display how the steps lead up the hill in a zigzag way like the body of a moving serpent. The town is comprised in the Chandragiri Taluk of the Chittoor District. The Railway station of Tirupati East is next to Renigunta Junction on the Gudur-Katpadi section of the Madras and Southern Mahratta railway system. The town is easily accessible by Rail from all parts of India. From the north and the north-east, the pilgrims have to alight at Gudur and board the metre gauge train there. From the south and the north-west they have to alight at Renigunta and get into the other train. From the south-west, Katpadi is the Junction where they have to change the train. Tirupati is about 90 miles from Madras by road. The climate of Tirupati is neither too hot nor too cold, except for a month or two in summer. The

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town is healthy, being neither too damp nor too dry and is provided with protected water supply by the Municipality.

The town is increasing in importance. Though not the Taluk centre, it has a Munsif's court, a Stationary Sub-Magistrate's office, and a Sub-Registrar's office. It is the head-quarters of the Deputy Superintendent of Police. There is an Oriental College an English High School, an Oriental Research Institute and a recently started First Grade College, all maintained from the funds of the Devasthanam. The town has, besides, a Municipal High School and a Government Girls' School. A spinning and Weaving Mill and a Paper Mill are under construction. The District Board has its Travellers' Bungalow,

Tirumalai is a small town, with a permanent population of about a thousand people, at an altitude of about 2,800 ft., snugly situated in an amphitheatre surrounded by hills. The village is formed along the four streets surrounding the Temple. Owing to the improvements effected in sanitation and provision made for good water supply in recent years, the malarial nature of the village has been gradually brought under control and the pilgrims are now safe during all the seasons of the year. The village of Tirumalai is about 7 miles from Tirupati by the steps and about 12 miles by the Ghat road which has been recently constructed by the Devasthanam at a cost of Six lakhs of Rupees. Buses ply up the Ghat road from Tirupati to Tirumalai and back at regular inter-

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vals and the pilgrims can now reach Tirumalai for a small fare very comfortably without the difficult physical hardship of climbing the flight of steps over several hills which seem to reach the stars.

II

TRADITION

The Puranas declare that much merit accrues from a pilgrimage to Venkatachala, which is described as the hill most dear to Vishnu and which possesses several pools of holy water, a bath in which confers absolution from all sins. The Puranic accounts of the temple are collected in the *Venkatachalamahatmya*. It is said that this hill was originally one of the peaks of Mount Meru and as a result of the fight between Adisesha and Vayu, it broke asunder and fell on the Earth. It is also said that after the Pralaya-Kalpa, the Supreme Being, Vishnu, revealed himself in the form of a White Boar (*Svetavaraha*) for re-creation and rescue of the Earth, which had been immersed in the waters of Deluge, and having re-established the Universe. he decided to stay on the Earth for some time to protect the pious and destroy the impious, and commanded his vehicle, Garuda to bring Kridachala from his own Heaven (*Vaikuntha*) to the Earth and establish it on the banks of Swami Pushkarini (God's Tank). God Vishnu revealed himself under an ant-hill in a corner of the tank while his consort, Padmavati, rested at Tiruchanur, self-revealed at

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the Padmasarovara (Lotus Tank). Adivarahaswam is enshrined in a temple on the west bank of th Pushkarini and claims precedence of worship ove Venkateswara, being older than the latter.

It is further said that the chain of Hills, on whic the temple of Venkatesvara is situated, represents th head of the serpent, Adisesha on whom God Vishnu i said to rest. The seven hills of Tirupati on whic Venkatachalapati stands are said to represent th seven heads of the serpent. The tail of the serpent i said to lie in the Kurnool district on which Srisaila i built. The temple of Narasimha at Ahobila is said t be situated on the body of the serpent.

Almost every one of the Alvars, the Tamil Vaish nava Saints, has praised the God of the Venkata Hill i esoteric terms in his or her hymns. Their poems reflec in detail their personal experiences in actually doin the pilgrimage to this temple. All the Alvars hav considered the God at Tirumalai as the most gloriou and amenable form to the devotee along with the Go at Srirangam. The great Vaishnava Acharyas hav been closely associated with the worship on the hil Tirumalai Nambi, a descendent of Nathamuni, chos to devote himself to the service of Venkatesvar at Tirumalai. His nephew, the famous Ramanuja charya, when he had risen to the headship of th Sri Vaishnava community, undertook the task c reforming the ritual and modes of worship in th temple, and placing them on a permanent basis. Th tradition established by Ramanuja is still preserved a

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Tirumalai. It was also Ramanuja who installed Sri Govindaraja in the temple at Tirupati. The town of modern Tirupati itself is said to have been planned by him.

III

HISTORY

The temple dates from hoary antiquity being mentioned in Tamil Sangam poetry and by the early Alvars and it is stated that the God is referred to even in the *Rgveda*. There is a large volume of epigraphic testimony for the antiquity of the temple which has been published by the Devasthnam. The epigraphical records show that the holy temple at Tirumalai (with the attached shrines) has always been esteemed and patronised by the rulers of the land. The Pallava King of Kanchipuram (930 A. D.) appears from the inscriptions, to be the earliest donor to the temple. The rulers of the Chola dynasty, the Pandya kings of Madura and the Ballalas of Dharmasamudram laid their treasures at the feet of Sri Venkatesvara along with their bodies and mind. The number of benefactions to the shrine increased with the rise of the Vijayanagara Dynasty. Several kings of the first Vijayanagara Dynasty made large presents to the God. The founder of the second dynasty, Saluva Narasimhadeva, enlarged the temple and regulated the worship in it. Krishnadeva Raya, the greatest ruler of Vijayanagara made munificent presents to the temple. His half-brother and successor, Achyuta Deva, continued and

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enlarged the benefactions. Even after the disruption of the Vijayanagara empire and the removal of the capital to Penukonda and later to Chandragiri, the stream of royal benefactions did not dry up. the latest of Royal benefactors was the local chief Matlakumara Anantarajayya. The statues of Krishnadevaraya and his consorts, Tirumaladevi and Chinnadevi, were installed in his own lifetime at the portals of the temple. There is also a statue of Venkatapatiraya. After the decline of the Vijayanagara dynasty, the temple received gifts from the nobles and chiefs of the other parts of the country. Raghoji Bhonsle, the Maharatta General, visited the temple and besides making arrangements for its permanent administration, presented valuable jewels to the God including a great emerald which is still preserved in a box named after him. The most notable among the donations made during recent years are those of the rulers of Mysore state and of Gadwal in the Nizam's Dominions. The temple has further all along been receiving a never-ceasing stream of offerings from the Hindu devotees from all parts of India.

The endowments made by the rulers and nobles of the country have not only enabled the services in the temple to be continued uninterruptedly, but have also enabled several amenities to the pilgrims and the public to be carried out. The route uphill has been patrolled for safety. Rest houses have been built for the accommodation of the pilgrims. Sanitary conveniences, medical aid and water supply have also been

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provided. Telephone communication has been established between Tirupati and Tirumalai for speedy arrangements. Both Tirumalai and Tirupati including the pathway of steps, have been electrified. The surplus funds were not only invested in landed property but also used to maintain an Oriental College and Vedapathasala for training *Archakas* and *Parayanadars*, and two High Schools, one at Tirupati and the other at Vellore, for the benefit of the public. Recently a First Grade College was started at Tirupati to encourage higher education. Other charitable institutions maintained out of the funds of the Devasthanam are a Poor Home near Tirupati for lepers and the infirm, and an Orphanage at Tirupati for the destitute children. A Ghat road has been constructed recently for making the ascent to Tirumalai convenient to the pilgrims. Among the most notable undertakings from out of the funds of the Devasthanam for enhancing the splendour of the God and the grandeur of His festivals must be mentioned the construction of a Silver Car and the making of a Gem-set gold Kireetam valued at Rs. Ten lakhs.

IV

PILGRIMAGE

Pilgrims to Tirupati are met by Guides at the several junctions of the Railway, at Gudur, Renigunta,

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Pakala and Katpadi, who offer their services to look after the lodging and other requirements of pilgrims. The pilgrims will do well to be careful in selecting the Guides. The Devasthanam has provided for all amenities to the pilgrims and the safest course is to follow the Devasthanam Guide with his badge on. He will take them to one of the Devasthanam Choultries where the staff will look after the conveniences.

1. THE CHOULTRIES.

There are two Choultries maintained by the Devasthanam in Tirupati—the New Choultry, a few yards from the Tirupati East Railway station and the Pushpathota Choultry on the way to the Tirumalai hills. Both are spacious and electrified and are kept clean and safe. In both, lodging and cooking utensils for the use of the pilgrims are provided free of charge. The New Choultry is more spacious than the other and is very near the Railway station. Besides, the Buses which ply up the Ghat road, start from this Choultry and pilgrims, who put up in it, can easily book seats in them. There is a cloak-room in which the pilgrims can deposit their luggage for safety free of charge when they go up the Hills. In addition to the main building of the choultry, there are a large number of tenements constructed in the same compound which are self-contained units for small families of pilgrims. The main building has a few furnished upstair rooms which can be had at a nominal daily rent. There is a Restaurant in the Choultry compound where the pilgrims, who cannot

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cook for themselves, can conveniently have their food on payment at prescribed rates exhibited on the notice boards. The Choultry is self-contained having a Railway Booking Office, a Branch Post Office, a branch of the Devasthanam Co-operative Stores selling provisions and a Free Dispencary for the benefit of the pilgrims.

There are also some other private choultries in the town which provide accommodation for the pilgrims among which the Choultry of the Maharajah of Mysore in the heart of the town deserves mention.

2. KAPILATIRTHAM OR ALWARTIRTHAM

Before going uphill pilgrims generally take bath in the Kapilatirtham otherwise known as the Alvartirtham This is a tank with dressed stone steps at the foot of the Hill about six furlongs to the East of Alipiri (or Adipadi), the beginning of the steps leading up the hills. In the rainy season the water falls in a beautiful cataract from the Hill into the tank. The pilgrims bathe in the tank or under the water-fall. On the eastern bund of the tank and at right angles to the hill, there is a temple of Siva known as Kapilesvara, which is the only Siva temple in the town. There are four inscriptional pillars at the four corners of the tank with Vishnu's Chakram *(Sudarsana)* on them and the tank in consequence is also known as *Sudarsana Tirtham*. To the south of the tank, there is a temple of Sri Nammalvar and from the presence of this temple in its vicinity, the tank got its name of Alvar-tirtham. To the north-west corner of the tank

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there is a cave wherein is an idol of Narasimha. It is stated that a subterranean passage exists through this to the far-away Tirumalai.

The Tirtham is about two miles from the town and pilgrims may walk the distance or engage jatkas or single bullock carts for hire. The Oriental College, the Oriental Institute and the First Grade College are situated on the way to the Tirtham.

3. JOURNEY TO TIRUMALAI.

The pilgrim can fix in consulatation with the Reception Officer or Choultry Superintendent as to how and when he can go up the hill. The Choultry Superintendent will supply him with all the information and assistance necessary. The pilgrim can take one of the buses which ply at regular intervals from the New Choultry to Tirumalai. The buses are under the direct control of the Devasthanam. The pilgrim can book seats in the bus with the Choultry Superintendent and can purchase tickets at the Motor Transport Office at the time of starting. As a general rule only those who book their seats in advance with the Superintendent can get tickets at the Booking Office.

Some pilgrims may prefer to walk the entire distance to the temple of Venkatesvara uphill. The route of steps is well maintained. It is patrolled and there are rest houses or *Mandapams* here and there for the pilgrims to take rest. There are water-sheds for drinking water. The route is further made safe for pilgrims by the installation of electric lights all through

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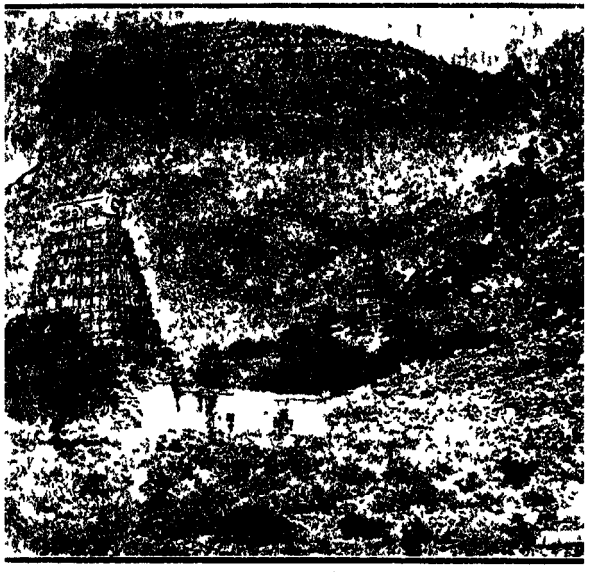
FIRST HILL VIEW



the way. The gradients of the steps are not steep except for the first hill. The route passes through picturesque scenes and the morning ascent, though tiring upto the top of the first hill, or Galigopuram, is easy and bracing. The journey by foot takes about three hours while the bus takes only a third of the time. Starting early in the morning at about 4 o' clock the pilgrim can reach Tirumalai in time for the morning *Darsanam*. The buses start from 5 A. M. There are two kinds of buses, the First class and the Second class. The First class bus fare is Rs. 2—0—0 and the Second class bus fare is Rs. 1—4—0 per head.

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There are two temples on the route of steps to Tirumalai. The first is that of Narasimhaswami which is at a distance of four miles from Tirupati. The temple is not under the management of the Devasthanam. The second temple is that of Bhashyakara (Ramanuja). It is stated that this temple is built at the place where the famous Ramanuja rested for a while, while ascending the hills on his knees The daily offerings to this temple come from the temple of Sri Venkatesvara.

There are two towers one at the foot and the other at the top of the first hill. The first is called the Alipirigopuram and the second is called the Galigopuram. This tower is visible from a great distance. The distance between the two towers is about a mile.

4. TIRUMALAI ACCOMMODATION FACILITIES.

On arrival at Tirumalai the pilgrim may go to the Enquiry Office and fix up his lodging and other arrangements with the officers there. The office has been established by the Devasthanam for the convenience of the pilgrims. There are many choultries uphill maintained by the Devasthanam and the pilgrim can getaccommodation in any one of them The chief and largest of these is the Thousand Pillared Mandapam. It is now partitioned and converted into lodgings for the accommodation of the pilgrims. All the lodges are provided with electric lights and water taps. Utensils are also supplied to the pilgrims for cooking their food. Provisions can be purchased at a branch of the Devasthanam Co-operative stores located

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in one of the rooms in the Mandapam. There is a Police station also in the Mandapam to ensure safety to the pilgrims.

Besides the above Mandapam, there are other buildings for the residence of the pilgrims. They are what are called the North Mada Sheds to the north of the temple containing spacious rooms for the accommodation of the pilgrims. There is also the Diwanam Building very near the temple for the use of the pilgrims. There is another choultry maintained by the Devasthanam called the Pithapuram Chatram which is situated to the west of the temple by the side of the Mysore Maharaja's Chatrams. The Devasthanam has recently constructed blocks of cement buildings containing tenements for the accommodation of small families of pilgrims. There are at present four such blocks, each containing five suites of rooms. In addition to these the Devasthanam has put up a pilgrim shed in the neighbourhood of the Alwar tank where pilgrims may stay and rest. The old Vicharanakarta's Office building has also now been converted into a choultry for the accommodation of pilgrims.

The Devasthanam is also maintaining a Traveller's Bangalow for the accommodation of Governmen and other officers visiting Tirumalai on duty.

The names of the different rest houses are enumerated below.

1. Thousand Pillared Mantapam.
2. „ Upstair rooms (25)
3. Diwanam Building.

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4. V. K.'s Office Building.
5. Sub-station cement block "*Ramanujakutam*"
6. Doly Mantapam cement block "*Sriniketanam*"
7. Alwar Tank cement block "*Anantha Vilas.*"
8. Pithapuram Choultry.
9. Ethiraja Ashramam.
10. Medara Mantapam.
11. North Mada cement block "*Varahanivas*"
12. N. M. Zinc Sheds—"*Kripa Vilas.*"

In addition to these choultries maintained by the Devasthanam, there are others at Tirumalai where pilgrims may rest, the chief among them being the Choultries of the Maharajah of Mysore.

Food offered to the Deity is distributed to the pilgrims by the Devasthanam within the temple premises free of charge. The Mysore Maharaja's choultry offers a free midday-meal to Brahmins. Others can mess in the Devasthanam controlled Hotel near the Enquiry Office. There are other hotels also catering for the needs of the pilgrims.

5. KALYANAKATTA

Almost every pilgrim to Tirumalai offers his hair to God Venkatesvara in fulfilment of his vow. The Devasthanam has made arrangements for having the pilgrims shaved at a particular place at the outskirts of Tirumalai called the Kalyanakatta. The pilgrims can have their vow of offering hair to the God fulfilled here by paying a prescribed fee.

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6. SACRED TANK

Before going to the Darsanam of the God the pilgrims bathe in the holy tank called the Swami Pushkarini. The sacredness of this tank is highly praised in the Puranas. It is said to be the source of all the Holy rivers like Ganga. A bath in the tank is said to absolve all sins. It is very near the north wall of the temple. In the centre of the tank there is a stone pavilion with beautiful carved pillars. The Chakram of the Deity is taken to the tank for bath on the Vaikuntha Dwadasi day in the month of Dhanus (December—January) when innumerable pilgrims bathe in the tank along with the Deity. It is

SWAMI PUSHKARIN

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said that even Gods come and take their bath in the tank and all the holy waters of the earth flow into the tank on that day.

7. TEMPLE

After taking a bath in the holy tank, the pilgrim goes into the temple to have the Darsanam of the God. The temple is of hoary antiquity and the God in it is self-revealed. It is said that Sri Maha Vishnu has come down from his abode, Vaikuntha, to stay at Tirumalai to reclaim humanity in this Kali age of sins.

The temple is a masterpiece of the best Dravidian type of architecture with its Gopuram or main tower facing the east. The Vimana or the Sanctuary is completely covered with gold plate and is known as Anandanilaya (Abode of Pleasure). The temple consists of three enclosures or *Prakarams*. The pilgrims can go round the sanctuary (*Garbhalaya*) in three *Pradakshinams*. The first is called the Sampangi Pradakshinam which is immediately after the outer gate called the *Padikavali*. There are two wells in this Pradakshinam, namely the *Viraja* and the *Poolabavi*. The flowers used by the deity are thrown in the latter. The bronze statues of Krishnadevaraya and his consorts and of Venkatapatiraya and the stone statues of Achyutaraya and his wives are found erected near the outer gate. The copper statues of Todar Mall, the Minister of Akbar and his wives are also found in this Pradakshinam. The pavilions of

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Tirumalaraya and Ranganayaka, the store rooms of provisions, the Ramanujakutam and the flowers-room are in this enclosure.

Just before the second gate is the gold pillar called the *Dhvajastambham* and in front of it is the golden altar called the *Balipitham*. The second *Pradakshinam* is called the Vimanapradakshinam because it is immediately round the Garbhagriha. The kitchen, the Yagasala, the Kalyanamandapam, the vahanam rooms and the Parimalam room are in this *Pradakshinam*. The shrines of Vakulamalika, Yoga Narasimha, Varadaraja, Ramanuja, Senadhipati and Garuda are also in this Pradakshinam. There is one well in this Pradakshinam called the Bangarubavi (Golden well), the water of which is used in the kitchen. The third Pradakshinam is called the Vaikunthapradakshinam which goes round the Sanctuary on the sides and the back, *i.e.*, South, West and North. It is always kept closed and is opened only on one day in the year, the Vaikuntha Ekadasi, the eleventh day in the bright fortnight of the month of Dhanus (December-January) and closed on the next day.

Just before the third gate, which leads into the Sanctuary (*Garbhagriha*) and which is covered with gold plates and therefore called the *Bangaruvakili*, there is the front pavilion called the Tirumuḷḷamanimandapa or Rangamandapa. It is completely enclosed on all sides by iron bars and the office of the Parpatyadar, or officer in charge of the Temple, and the God's Hundi are situated in it. After passing through

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MALAYAPPA SWAMI.

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Bangaruvakili, the pilgrim can have the Darsanam of the God. The God in this temple is in five forms which are commonly known as:

1. Sri Venkatesvara or Mula (Dhruva) Beramu.
2. Malayappaswami varu or Utsava Beramu.
3. Sri Bhoga Srinivasamurthi or Kautuka Beramu.
4. Koluvu Srinivasamurthi or Snapana Beramu.
5. Ugra Srinivasamurthi or Bali Beramu.

8. TEMPLE OF VARAHASWAMY

This temple is on the western bank of the Holy tank (Swami Pushkarini). This temple is stated to be older than the temple of Venkatesvara. Pilgrims to Tirumalai will have Varahaswami's *Darsanam* before they have that of Venkatesvara. Daily offerings are also made to Venkateswara only after they are made to Varahaswami.

9. DARSANAM.

Pilgrims are admitted into the presence of the God to have his Darsanam three times a day free of charge. The first is early in the morning at about 7 or 8 o' clock, a little after the doors are opened in the morning and the God is formally awakened. Pilgrims who ascend the hill starting early in the morning will generally be just in time for this which is called the Visvarupadarsanam.

The second Darsanam is at midday which is therefore called the Midday-darsanam. The third is in the evening at about 7 or 8 o'clock. This is called the

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Night-darsanam. The three Darsanams will continue sufficiently long to allow all the pilgrims to have a view

ANANDA NILAYAM

of the God *i. e.*, they will last generally so long as there are pilgrims desiring it. So there is no necessity for the pilgrims to rush in. But the pilgrims are advised not to stay long in the presence of the God as

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otherwise they will be causing delay for the Darsanam of other pilgrims and for the different services to God.

Pilgrims who want to enjoy the sight of waving of light (HARATI) to God, have to pay One Rupee in the office uphill and obtain a ticket for the same. They will have to present the ticket to the officiating priest when they go for the Darsanam of God when the waving of the light (HARATI) will be performed.

On Thursdays there is no night Darsanam and on Fridays there are no morning and midday Darsanams. The reason for this is that on Thursday evening the God is decorated with flower garlands which will be removed only in the midday on Friday for the holy bath (*Abhishekam*). There is no free or *Dharmadarsanam* of God decorated with flower garlands. Every pilgrim will have to pay a fee of one Rupee for this *Poolangi Darsanam*, either in the evening on Thursday or in the morning on Friday.

10. SEVICES (SEVAS)

The daily services are regularly rendered to the God. Besides the free or *Dharma-darsanam*, the pilgrims are permitted to have *Darsanam* of the God during certain services (*Sevas*) on payment of fixed fees. The following are the services.

(1) *Suprabhata.*—The service of formal awakening of God by reciting verses. Pilgrims are not admitted during this service.

(2) *Suddhi.*—Cleaning of the temple. Pilgrims are not admitted during this Service.

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(3) *Thomalaseva.*—This is the service of decorating the God with flower garlands during the daily adoration. Pilgrims are allowed to witness this service to God on payment of a fee, which is Rs. 13. A family not exceeding five persons is allowed into the temple for one ticket. Pilgrims who pay the fee can remain in the temple from the beginning to the end of the service which takes nearly an hour and can have *Darsanam* of the God for a sufficiently long time, during which the devotees can have darsanam of the Lord's feet and also the abishekam for Bhogamurthi with milk.

(4) *Koluvu* —This is the Durbar service. Koluvu Srinivasamurthi is brought on a silver throne into the Rangamandapam in front of the Gold gate. The daily Panchangam and the accounts of the previous day are read out before the Deity.

(5) *Sahasranama Archana.*—This is the service of worshipping the God with Tulasi accompanied by the recitation of the thousand names of God. Pilgrims are allowed to witness this service on paying a fee of Rs. 7/- Each ticket entitles four persons to attend the service, which lasts for about half-an hour. At the end of the service, every pilgrim who attends it will be announced to God and His blessings are invoked upon him and his family.

(6) *Nivedana.*—The service of offering *Prasadams* to God. The great bell is kept ringing during this service. After Bali, the offering of Prasadams to all the

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minor Gods round the temple, *Sattumurai* or reciting of the *Divyaprabandham* is conducted.

(7) *Ashtottara Archana.*—This is similar to the above Archana but during this worship only the 108 names of god will be recited. Admission to this service also is by tickets at Rs. 7/- per ticket. Four persons are admitted for this *seva* for each ticket.

After another *Nivedana*, the golden door of the temple will be closed. The evening services commence again with *Suddhi* (cleaning), *Thomala* (Flower decoration), *Archana* (worship), and *Nivedana.* No pilgrim is admitted during these evening services.

(8) *Ekantha Seva.*—This is the last *Seva* for the day; when Sri Bhogamurthi is to rest for the night in a velvet cushioned silver cot with music played by Thallapakam mirasi people. Milk and fruit are offered and distributed among the persons present. Pilgrims are allowed to witness this *seva* on tickets at the rate of Rs. 13. Five persons will be admitted for each ticket.

After this service the doors of the temple will be closed and sealed for the day.

(9) *Abhishekam.*—This is the service of ceremonious bath to God. This is performed only on Fridays. This service lasts for more than an hour. Pilgrims are allowed to witness this service but they will have to purchase tickets at the office for Re. 1/- per head.

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The services (*sevas*) are so conducted that all pilgrims who attend them can have good Darsanam of God in the best possible manner. The three Free or Dharma *Darsanams* come between services (1) and (2), (6) and (7) and (7) and (8).

10. *Dhanurmasa Darsanam*— During this month there will not be any Dharma Darsanam for Visvarupam and during the special Puja in the morning Bilvarchana is done, and for Ekantaseva instead of Bhogamurthi, Sri Krishna will be the occupant of the silver cot during nights.

11. OFFERINGS

The Devotees make large offerings to god. They may be deposited in the Hundi which is kept near the Parpatyadar's office at the Golden gate. It is easily accessible to the Devotees. The best way of offering presents in money and kind to God is to put them in the Hundi. Valuable ornaments, jewels, clothes etc., can also be handed over to the Parpatyadar who will pass a receipt for them. If the gifts (jewels and clothes) are intended by the devotee to be used for the actual decoration of the God, then he has to deposit in the Devasthanam a sum equal to the cost of the gift, according to the ancient custom of the temple. It is only then that the gifts are used to adorn the God.

12. PRASADAM.

The pilgrims can get *Prasadam (Free holy food)* from the Ramanujakutam after the second *Darsanam* is over. In normal times all pilgrims can get it.

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The more important *Prasadams* of God are the Sandal paste and Camphor mixed with civet oil applied to God. The Sandal paste applied to God at the time of the last Seva will be distributed to the pilgrims in small quantities at the morning *Darsanam.* The balance will be in the custody of the Parpatyadar. The Camphor powder applied to the God's face every Friday will be removed every Thursday and this too will be in the custody of the Parpatyadar. These are considered to be very holy *Prasadams* and small quantities of these can be obtained from the Officer by the devotees.

The pilgrims can have special kinds of foods prepared and offered to God on payment of prescribed sums of money. The money can be paid in the office of the Parpatyadar and a receipt obtained for it. The food will be prepared, offered to God and given to the pilgrim in the course of the day. In this way Kesari-bhat and other kinds of food and Laddu and other kinds of sweet-meats can be got by the pilgrims.

Pilgrims who cannot offord to pay large sums of money for the above kinds of God's *Prasadams*, can purchase sugar candy, cocoanut kernel, cashew nuts etc., for small amounts and get them offered to God by paying a sum in the office equal to the value of the article to be offered.

13. SPECIAL FESTIVALS

Pilgrims can have special festivals celebrated in the prescribed manner by paying fixed fees. Such festivals will be conducted in the afternoons after the

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temple doors are closed at the end of the second *Nivedana* service, Special Brahmotsavams (five varieties), Vasantotsavams, Kalyanotsavams, and Vahanasevas can be got performed in this manner by the pilgrims. The Devasthanam makes all arrangements for the proper conduct of these festivals in the most religious manner.

14. HOLY WATERS

There are some beautiful and sacred waters in different places on the hill. The pilgrim may bathe in all or at least some of them as they are made sacred and famous by penances performed at them by sages who were devotees of Sri Venkatesvara. The important among them are:

(1) *Vaikuntha tirtha*: This is at a distance of about two miles to the north-east of the temple. The water flows out of a cave which is known a *Vaikunthaguha.*

(2) *Pandava tirtha.*—This is at a distance of about two miles to the north-west of the temple. A bath in this is said to dispel all sorrow.

(3) *Jabali tirtha.*—This is at a distance of about 2 miles to the north-west of the temple. Saint Jabali is said to have lived here for several years worshipping Venkatesvara. A bath in this is believed not only to dispel all sins but also to drive away spirits inhabiting the body.

(4) *Gogarbha tirtha.*— This is at a distance of one mile from the temple.

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(5) *Akasaganga.*--This is at a distance of about wo miles to the north of the temple. The water falls ı a cataract. Anjana, the mother of Hanumant is said

AKASAGANGA

o have practised penence here for 12 years before giving birth to her son. Every day three vessels filled with water from here are taken to the temple for the worship of God.

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(6) *Papavinasana tirtha.*—This is at a distance of about three miles to the north of the temple. A bath in this is supposed to confer salvation.

(7) *Chakra tirtha.*—This is at a distance of about 2 miles to the north-west of the temple.

(8) *Ghona tirtha.*—This is at a distance of about 10 mile to the north of the temple. (This is in the midst of a thick forest).

(9) *Ramakrishna tirtha.*—This is at a distance of about 6 miles to the north of the temple.

(10) *Kumara tirtha.*—This is at a distance of about three miles to the north-west of the above Papavinasana.

(11) *Thumburu tirtha.*—This is at a distance of about 10 miles to the north of the temple. (This is in the midst of a thick forest).

Note :— Almost every devotee visits the Akasaganga, Papavinasana and Gogarbha tirthams. The last three thirtams gain importance in the three full moon days of Thai, Masi, and Panguni Tamil months respectively on which dates it is said all the holy waters of Ganges etc. join in the tirtams for the benefit of the human beings to cast off all sins by their bathing in them on these days.

15. RETURN TO TIRUPATI

For returning to Tirupati, the pilgrim can book a seat in the bus for the journey down-hill by intimating to the Choultry Superintendent at Tirumalai. Or the

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ilgrim may prefer io decend the hills on foot. The escent, of course, is not so difficult as the ascent. 'he best time of the day to descend is the after-noon. tarting at about 3 or 4 P.M. the pilgrim can be in 'irupati before 7 P. M. He may again pnt up in ne of the Devasthanam Choultries to complete his ilgrimage. Generally pilgrims are permitted to stay t a stretch only for three days in any Devasthanam .houltry. If for any reason the pilgrim is obliged to xceed the time limit, he may obtain the permission f the Choultry Superintendent to overstay for a day r two

In addition to the pathway of steps from Tirupati here is another pathway from the Chandragiri side. Some pilgrims prefer to go up and down by this flight f steps. Although the gradient is steeper by these teps, the advantage is that these steps lead directly to .he top of the hill on which the temple of Venkates- vara is situated and so the route is shorter being a ittle less than 2 miles while the pathway of steps from Tirupati is 7 miles. But the distance from the Rail- way Station Chandragiri is 5 miles.

V

TEMPLES IN TIRUPATI,

Pilgrims to Tirumalai generally visit the temples at Tirupati on their return from Tirumalai. The temple of Govindarajaswami is very near the Railway station. The imposing tower of the temple (Gopuram)

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will be visible from a great distance on the Railway line, as also the Galigopuram on the top of the first hill. The temple is belived to be built and the God in it consecrated by the great Vaishnava teacher, Ramanujacharya. The modern town of Tirupati is also said to be planned by him round the temple. Round this main temple there are small temples dedicated to Andal (Beebinac-charu), Krishna, Ramanuja, Tirumalanambi, Vedantadesika, Manavalamahamuni and others.

Towards the northrn end of the town stands the temple to Rama or Raghunatha commonly known as Kothandaramaswami. This temple is reputed to be consecrated by Jambavant.

Temples in honour of some Vishnava Saints, namely Nammalvar, Tirumangaialvar, Periyalvar, Kulasekhara, are also found in Tirupati. There are several other temples also in the town.

VI

TIRUCHANUR

This is a small town about 3 miles to the southeast of Tirupati. It is said that the ancient Sage Suka performed penence at this place. The place may be reached by rail alighting at the Chirtanur station between Tirupati East and Renigunta. But the station is about 1½ miles from the town and no facilities are available at the station to travel the distance of 1½ miles. So pilgrims generally prefer to go there from Tirupati by bus or Jatka or single bullock cart.

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SRI PADMAVATHI THAYARLU

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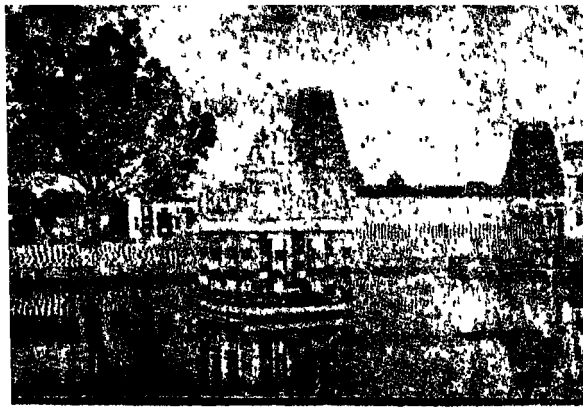
TEMPLE OF PADMAVATI

There is a temple dedicated to Padmavati at Tiruchanur. The Puranas say that she is the consort of God Venkateswara. So pilgrims to Tirupati, it is said, should not go away without paying a visit to her temple. The goddess is believed to have revealed herself on a Lotus in the tank adjoining the temple named Padmasarovaram. The birthday is still celebrated under the name Panchamitirtham on the ninth day of the Brahmotsavam of the Goddess. There is a beautiful stone pavilion in the middle of Padmasarovaram.

Thus closes the itinerary of the pilgrim to Tirumalai-Tirupati.



PADMASAROVAR

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APPENDIX I

FESTIVALS

MONTHLY

1. On *Sravananakshatram*—The God is said to have been revealed under this Nakshatram. So every month on this day, God is bathed and taken round the temple in procession and placed for some time in the Rangamandapam for giving Darsanam to Devotees.

2. On *Rohininakshatram*.— This is the birth Nakshatram of Sri Krishna. Similar festival is conducted for Sri Krishna on this day.

3. On *Ardra*.—This is the birth Nakshtram of Ramanuja. So God is taken in procession along with Ramanuja and placed for some time in the pavilion before the temple of Ramanuja.

4. On *Punarvasu*.—This is the birth Nakshatram of Sri Rama. A festival to Rama is performed on this day.

5. On *Uttarabhadra*.—This is the birth Nakshatram of the Maharaja of Mysore. A festival is performed on this day with God in the ivory palanquin presented by the Maharaja.

6. On *Dvadasi*.—A festival is performed on this day which is endowed by the Gadwal state.

ANNUAL

1. *Vasantotsavam*.— This festival is performed every year for 8 days from the 13th to the 15th day of the bright fortnight of Chaitra.

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2. *Nityotsavam.*— This festival takes place for 40 days from the Telugu New Year's day.

3. *Floating festival.*—The God is rowed in procession in the tank on a beautifully decorated float for 5 days. On the first and second day Lord Krishna with Rukmani and Sri Ramulu Varu are taken in the float respectively and on the last 3 days Sri Venkatesvara, will adorn the float.

4. *Brahmotsavam.*—This is performed for nine days during Navarathri in Asvayuja month. But when an additional or intercalary month appears in a year, this festival is performed in the month of Bhadrapada. Then an additional Navarathri festival is performed in that year.

5. *Dhanurmasotsavam.*—This is performed every day, early in the morning, during the whole of the month (from about 15th December to 14th January). The Ekadasi in the bright fortnight of this month is called Mukkoti Ekadasi. The third or innermost *Pradakshinam* is opened only on this day. Early in the morning on the next day, the God goes for bath in the Swami Pushkarani A bath at that time in the tank is said to be very meritorious. The gates of the Vaikunthapradakshinam are closed in the evening on Dvadasi.

6. *Adhyayanotsavam.*—This festival is conducted for 25 days before and after Vaikuntha Ekadasi, which comes in the middle. The prior festival is a day festival and the later festival is a night festival.

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7. *Rathasaptami.*—This festival takes place on the 7th day in the bright fortnight of the month of Magha. The festival lasts the whole day and God will be taken in procession in one Vahanam after another for 7 times. So this festival is styled as a contracted Brahmotsavam.

ASTHANAMS

In addition to the above processional festivals there are a few festivals in which the God is seated in the Rangamandapam during the festival. Such festivals are called Asthanams.

1. *Telugu New Year's day asthanam.*—The year's Panchangam is read out (Panchangasravanam) to the God.

2. *Anivara-asthanam.*—This takes place on the first day of the month of Karkataka (middle of July).

3. *Deepavali-asthanam.*—This takes place on the Divali day.

APPENDIX II

PROGRAMME OF BRAHMOTSAVAM

	Evening ...	Ankurarpanam.
		Senadhipati Procession.
1st Day ...	Morning ...	Dhvajarohanam.
		Venkateswara will be seen in His coat-of-mail inset with diamonds and other precious stones on his golden pedestal.
	Evening ...	Big Sesha vahanam.

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2nd Day ...	Morning ...	Small Sesha vahanam
	Evening ...	Hamsa vahanam.
3rd „ ...	Morning ...	Simha vahanam.
	Evening ...	Muthupandili–Pearl Palanquin.
4th „ ...	Morning ...	Kalpavriksha–Kalpa Tree.
	Evening ...	Sarvabhupala vahanam.
5ht „ ...	Morning ...	Mohini Avataram – Pallaki
	Evening ...	Garuda vahanam.
6th „ ...	Morning ...	Hanumantha vahanam.
	Evening ...	Vasantotsavam.
	Evening ...	Gaja vahanam.
7th „ ...	Morning ...	Suryaprabha.
	Evening ...	Chandraprabha.
8th „ ...	Morning ...	Rathotsavam–Car festival.
	Evening ...	Asva vahanam.
9th „ ...	Morning ...	PallakiUtsavam–Palanquin festival–Churnahbisheka–Bathing festival.
	Evening ...	Dhvajavarohanam.

Note:—The same programme with slight variations is followed in the case of Sri Govindarajaswami, Sri Kodandaramaswami and Sri Padmavatiamma Brahmotsavams.

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APPENDIX III

ARJITAM SCHEDULE

		Rs.	A.	P.
Harathi each	...	1	0	0
) *Darsanams.*				
1. Thomalaseva	...	13	0	0
2. Archana		7	0	0
3. Ekantaseva	...	13	0	0
4. Pulangi	...	1	0	0
5. Abhishekam	...	1	0	0

Vote:—For (1) and (3) five persons will be admitted for each ticket; and for (2) only four persons for each ticket; and for (4) and (5) admission is for each ticket holder only.

ii) *Sevas*

1. Amantranotsavam	...	100	0	0
2. Pulangi	...	60	0	0
3. Abhishekam	...	450	0	0
4. Gambhura Vessel	...	250	0	0
5. Civet Vessel	...	85	0	0
6. Musk Vessel	...	50	0	0
7. Japhara Vessel	...	65	0	0
8. Sahasrakalasa Abhisheka	...	1500	0	0
9. Tiruppavada-Full	...	2000	0	0
10. Tiruppavada-Partial	...	1000	0	0
11. Abhisheka Kovil Alvar	...	500	0	0

Note:—(1) 10 persons will be admitted during the services of Thomala and Archana in the morning, and for Ekantha Seva during the night for the day. They will also be given Pongali prasadam in the noon and Dosalu in the night after Nivedana. One Rupee has to be paid for Datham additionally

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(2) During this service, 10 persons are admitted for Darsanam.

(3) to (7) For all these sevas only 10 persons are admitted for Abhisekam. For item 3, the Abhiseka Samanulu will be given in the hands of the party for being taken into the Bangaru Vakili with the procession: for other items 4 to 7, the particular items only will be given in the hands of the party for similar purposes. Sree Vari Prasadams of Tirtham, Chandanam and Sree Padarenu will be given.

(8) to (11) These are a day's function each and the party will be given prasadams, Vada, Ladds, Appam, Dosai etc. besides Vastra Bahumanam at the end of the functions.

GENERAL: Additional one Rupee has to be paid for *Dattam* and Harathi purposes as per custom as occasions demand.

(iii) *Utsavams.*		Rs.	A.	P.
1. Vasantotsavam	...	2000	0	0
2. Brahmotsavam 1st class	...	1500	0	0
„ 2nd „	...	750	0	0
3. Kalyanotsavam		500	0	0
4. Vahanaseva with diamond coat-of mail Kalpavriksha or Sarvabhupala	...	72	0	0
5. Vahanaseva without diamond coat-of-mail				
Golden Garuda	...	62	0	0
Kalpavriksha	...	62	0	0
Big Sesha	...	62	0	0

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		Rs.	A.	P.
Sarvabhupala	...	64	0	0
Suryaprabha	...	62	0	0
Pallaki	...	62	0	0
Silver Garuda	...	32	0	0
Chiuna Sesha	...	32	0	0
Chandraprabha	...	32	0	0
Elephant	...	32	0	0
Horse	...	32	0	0
Lion	...	32	0	0
Swan	...	32	0	0
Silver Tiruchi	...	32	0	0

ote,—(1) *Vasantotsavam*:— Conducted for ten days or lesser number of days as per the convenience of the party, Vastra Bahumanam, Chandanam and Sree Padarenu etc., will be given to the party.

(2) *Brahmotsavam*:—For 1st Class, 20 persons and 10 persons for the second class of Brahmotsavam will be admitted for Tomala Seva, Archana and night Ekantha Seva, each day of the performance of the Utsavam—which may be conducted for 8 days or a lesser no. according to the convenience of the party. Pongal and dosalu will be given to the party on days of the Utsavam. At the end, Vastra Bahumanam Sree Vari Prasadams of Sandal and Sreepadarenu will be given.

(3) *Celebration of marriage*:—At the close of the function Vastra Bahumanam, Thirtham, Chandanam, Sree Padarenu etc., prasadams will be given as per mamool besides Laddu, Vadas, Appams, Dosalu and food prasadams.

(4) *The Vahanam Sevas*:—Besides the payment of the schedule rates, the worshipper is bound

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to pay Re. 1/- for each Vahanam additional for Harathi. One Vada or one Manoharam will be given to the Grihastha for each Utsavam.

GENERAL: Additional one Rupee has to be paid for *Dattam* and Harathi purposes as per custom as occasions demand.

(iv) *Food offerings.*		Rs.	A.	P.
1. Dadhyodana	...	56	0	0
2. Pulihora	...	60	0	0
3. Pongali	...	70	0	0
4. Sakkarapongali	...	80	0	0
5. Sakarbhat	..	120	0	0
6. Kesaribhat	...	125	0	0
7. Payasam	...	80	0	0
8. Sira	...	160	0	0

Note:—Prasadams will be given to the party after Niwedanam

(v) *Pallu offerings.*

1. Laddu	...	125	0	0
2 Vada	...	80	0	0
3. Poli	...	45	0	0
4. Dosa	...	50	0	0
5. Appam	...	60	0	0
6. Tenatola	...	55	0	0
7. Sukhee	...	60	0	0
9. Manoharam	..	70	0	0
9. Jilebi	...	125	0	0
10. Ukaya Chatni the fruit must be supplied by the pilgrim.		5	0	0

Note:—For each of the offerings, 30 Paniyarams will be given to the Grihastha who pays for it.

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APPENDIX IV

APPROXIMATE TIMINGS OF SERVICES OR SEVAS.

Programme of Daily Worship.

No.	Service	Fee & other details	Approximate time
1.	Suprabhatam	Private	7 A.M.
2.	Visvarupadarsanam	Free	7-30 A.M.
3.	Thomalaseva	13–0–0 for 5 persons.	9 A.M.
4.	Koluvu (Can be seen form outside the gratings)	Free	10 A.M.
5.	Archana (with 1000 names)	7–0–0 for 4 persons	10–30 A.M.
6.	Naivedyam (1st Bell)	Private	12 Noon
7.	Midday Darsanam	Free	1 P.M.
8	Archana (with 108 Names)	7–0–0 for 4 persons	3 P.M.
9.	Naivedyam (2nd Bell)	Private	4 P.M.
10.	Arjitam Festivals for which the pilgrims have paid.		5 P.M.
11.	Tomalaseva		
12.	Archana		
13	Naivedyam (3rd night bell)	Private	8-30 P.M.
14	Night Darsanam	Free	9 P.M.
15.	Ekantaseva or Panpuseva	13–0–0 for 5 persons	10-30 P.M.

Note:—There is no free Darsanam in the night on Thursdays. There is only flower garland Darsanam. Ticket Re 1–0–0 per head.

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There is no free-Darsanam in the morning on Fridays. There is only flower garland Darsanam. This is not free. Ticket Re. 1-0-0 per head.

Abhishekam is performed every Friday at about 4 P.M. This is not free. Ticket Re. 1-0-0 per head.

Tomalaseva and Archana on Fridays 4 or 5 P.M
Free Darsanam on Fridays ... 5 or 6 P.M.
There is no free Darsanam in the night on Fridays

APPENDIX V

BUS TIMINGS

Buses go up and down Tirumalai three times a day. These are buses owned and managed by the Devasthanam. They start in Tirupati at the back gate of the New Choultry where the Motor Transport Office is situated and in Tirumalai at the Enquiry Office.

Buses proceeding to Tirumalai will start at the New Choultry every half an hour or oftener between the hours 5 and 7-30 A.M.; 10-30 and 11-45 A.M, and 2-30 and 4-30 P.M.

Likewise the buses will start from Tirumalai Enquiry Office to Tirupati Choultry every half an hour or oftener between the hours 7-30 A.M. and 9-30 A.M.; 12-15 and 2-15 P.M. and 5 P.M. and 7 P.M.

First Class Bus fare: Rs. 2—0—0 per head.
Second Class Bus fare Rs. 1—4—0 per head.

Luggage over 10 lbs. per each ticket will be charged for separately at scheduled rates.

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KOPPARA HUNDI

CAUTION

TO UNWARY PILGRIM.

1. Please *remember* that Tirumalai Hills is a very sacred place and Sree Venkateswara, a powerful force.

2. Please *respect* ancient customs and established usages when you are on the Hills.

3. *Wear no footwear*— a sort of penance. The Hills area is considered holy.

4. *Wear no flowers*—all flowers are for God only.

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5. *Avoid smoking*, or carrying of any article for smoking.

6. *Avoid spitting*, and chewing betel and tobacco.

7. *Avoid taking meat*, fish, eggs, flesh, toddy or arrack or any other intoxicants.

8. *Take bath* and wear clean clothes before you enter the shrine.

9. *Avoid rushing* in for darsanam and take your chance in the Queue and allow chance for every one.

10. *Avoid loud conversation* or demonstration which would derogate the solemnity of worship.

11. *Respect and promote* the sentiments of pilgrims.

12. *Beware of Bogus Pandas* or dalalis or Pilgrim receivers who are likely to mislead you in regard to the performance of your vows and disposal of offerings.

13. *Give your offerings* in the Temple and ask for receipts.

14. *Deposit all your* Hundi offerings in the Hundi or Koppera at the Bangaru Vakili or Golden gate. Otherwise your vows will not be fulfilled.

15. *Ask for and obtain* all information and particulars from the Pilgrim Guides, Reception Officer, Choultry Superintendents, and Temple Managers, and *they are always at your service.*

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16. *All offerings should be placed in the* Hundi *kept for the purpose* at the golden gate of Sree Venkateswara at Tirumalai; or hand them over at the Parpathyadar's Office and obtain receipts therefor.

17. The attempts of the authorities are to see that the pilgrimage is rendered possible at the minimum cost even to a very poor devotee.

18. The pilgrim is requested not to give presents either in kind or in cash to any of the Devasthanam servants for services rendered in discharge of their duties.

19. Complaints in regard to the conduct of the servants employed in the Choultries and the Temples will have to be made to the respective Choultry Superintendents at Tirupati and Tirumalai and the respective Managers of the temples.

20. The Devasthanam authorities will be very thankful and will always welcome any useful and constructive suggestions from devotees for improving the religious, spiritual and even secular services of the administration.

21. Finally a poor man can complete pilgrimage to Tirupati without spending a pie by alighting in Devasthanam Choultry, taking temple Prasadams at the time of the distribution in the temples; and having Darsanams free during Dharma Darsanam periods.

22. *Forward complaint* or suggestion to the Commissioner T. T. Devasthanams for action—and it will be promptly attended to.

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Krishnadevaraya and his two Consorts Chinnadevi and Tirumaladevi. Statues stationed inside the first Gopuram of Sri Venkateswaraswami shrine at Tirumalai. These two queens are frequently mentioned in the inscrip

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THE PILGRIMAGE

"God's manifestation in the idols is the essence of our religious life." "The PARAMATMAN infuses His AMSA in images and shrines and is ever present with us in this form." "Idols are no mere toys, the temples are not mere museums or repositories of artistic images, the places of pilgrimage are not holiday resorts but they are all centeres of powerful activity and have both attracting and repelling forces. Starting for a place of pilgrimage must be preceded by devotion sublime objects by a mental preparation to formulate the higher desires and aspirations and to receive the fulfilment thereof and the pilgrimage should be conducted in a religious spirit. If in these centres your evil thoughts overpower you they will be repelled with a redoubled force on yourself; but if the desire to conquer the lower nature in you predominates on the occasion you are considerably helped by the ready response which the magnetism of the place accords to you. The process of pilgrimage conducted on the right lines is bound to earn for you the attainment of your higher aims and atleast an obstinate pursuance of it. . Every time you make the pilgrimage you are made better and though you may start with BHOGA you will end in YOGA."

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